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A

LEARNED AND NO-
TABLE SERMON VPON
THE TEXT
VOS AVTEM NON SIC.

But you not so.

Lately preached vpon speciall occasion, by M. *Butler of Owndell,*
in S. Maries Church in the Vniuersity of Cambridge: and succinctly
debating the chiefe matters, which are now in question
in the Church of England.

*Verie profitable for the further resolving of them, who being
brought into suspence by the contradiction of Ministers,
are content to lend an indifferent eare
vnto the truth.*



AT LONDON.
Printed by Iohn VVolfce.

1593.

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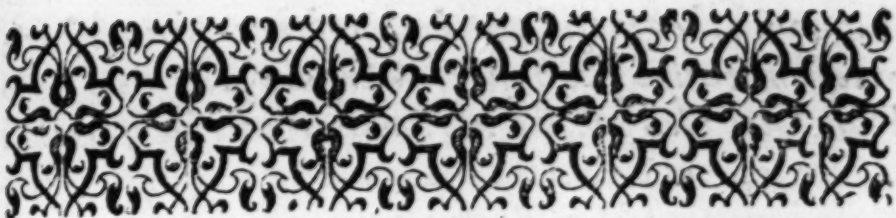
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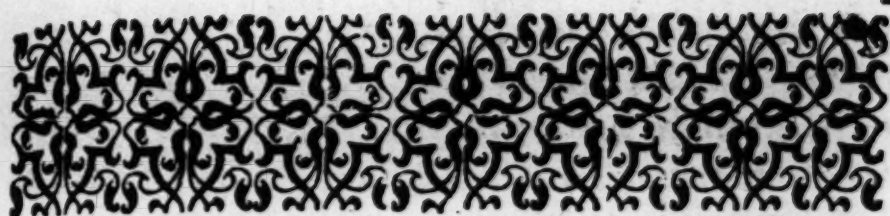
Printed by John Vols.
1893



The Printer to the Reader.

He necessitie of these our times requiring the helpe of all hands, to the quenching of that fire, which hath of late bene kindled in our English church, by certaine factious and sedicious firebrandes: I could not (gentle Reader) but impart vnto thee, the frutesfull labors of the Author hereof, a diligent labourer and assistant in that businesse, and that not without some scorching of those flames which he sought to extinguish. And though that dangerous fire (God be praised) be now so well allayed, through the provident circumspection of some worthy personages, and no lesse worthy labors of diuerse learned men, who lately haue layed their hands vnto this worke, that all danger of further proceeding is cleane taken away: yet this helpe also, shall come (I hope) not out of season, if but to the quenching of that smoke wherewith that smothered fire still offendeth the eyes of the better sort. The copie of this Sermon comming to my handes, not by the Author selfe who first made it, and then writ it: but by an auditor that heard it when it was preached, I thought good to permit it to the censure of a priuate friend, before I would commit it to the presse. VVho vpon the first sight of it, cuen before he had perused it, (hauing also bene a hearer) gaue this good testimonie of it, that it neede not feare the censure of any priuate man, which had passed alreadie the censure of a whole Vniuersitie, and

that vvith the general approbation of the common suffrage:
excepting onely a fewv odde and singular fellowves, vvho
being forestalled vvith a left handpersvasion of the cause
it selfe, cannot brooke the impeachment of their strong de-
lusion: and therefore vse of custome to runne against the
common streame of all other men. This then, vv as his first
opinion of it. But hauing perused it, he further added, that of
manie bookes vv which of late haue bene published in this ar-
gument, not manie haue contriued in so short a compasse, so
manie great matters of question and controuersie: it contay-
ning the grounds of all the chiefe questions, vv which at this
day do exercise the Church of England. All vv which he bath
not only vvith singular dexteritie and art, and yet very na-
turally, raised out of his short Text, but also layed open and
dilated so fully as the quicknesse of so learned an auditory re-
quired, and a great deale more fully, than in that shortnesse
of time could be expected. This iudgement being deliuered
to me of this Sermon, I could not vvith equitie but send it
vnto thee, vvith the same commendation, vvith vv which it
came commended vnto me, both by the first and second cogi-
tations of a learned man, I being content to haue vsed
another mans better eyes, vv where the vv eake-
nesse of mine ovvne, vvould not suffer
my selfe so vvell to iudge.
Fare-vvell.



I
A LEARNED SERMON
PREACHED NOT LONG SINCE
IN S. MARIES CHVRCH IN THE
Vniuersitie of Cambridge :succinctly debating
the chiefe of those matters, which are now
in question in the Church of
England.

Luke 22.ver. 26. *But you not so : But let him that is or shall
be greater amongst you, be as the younger, and the
ruler as he that ministreth.*

Hese wordes of our Sauour Christ, deuide
them selues into two parts. *viz.*

A dehortation: in these words: *But you not
so:* in which our Sauour dehortheth his Di-
sciples, from ambition and tyrannie.

An exhortation: in the other wordes: *but let him that
is, or shall be greater amongst you, be as the younger: and the
ruler, as he that ministreth.* That is, that in their superio-
ritie and authoritie, they should be humble: and behaue
them selues as *Ministers*, ministring good to all.

Of the later of these two parts, containing very good,
and fit matter for this place (because of the time) I shall
not be able to intreate. I will therefore keepe my selfe
within the compasse of the first, namely the *dehortation:*
But you not so.

Which words do seeme to be somewhat imperfect, and therefore lest I should be thought to ad anie thing of mine owne, I will borrow the words of the Euangelist Saint *Mathevv* chap. 20. 26. & Saint *Marke* chap. 10. 43. who writ one and the selfe same thing: so to make the sence it shalbe Οὐχ ἔσται οὕτως ἐν ὑμῖν. In these words there are three, which containe some difficultie in them.

Οὐχ ἔσται: *it shall not be.*

Οὕτως: *so.*

ὑμεῖς or ἐν ὑμῖν: *you or v with you.*

So that, for the vnderstanding of the meaning of our Sauiour Christ, we must search out, what is meant by, *it shall not be*: what by, *so*: what by, *you*.

It shall not be. This kinde of phrase of speech, in our English tongue, is vsed two maner of wayes, either forbidding a thing to be done, or foretelling a thing not to be done: As when a maister saith to his seruant, This shall not be done to day, or, It shall not be done to day. In this speech, he doth forbid a thing to be done. But when an Astronomer shall say, of the weather, It shall not be hot, drie, cold, or rainie, on such a day, or such a moneth, In this kinde of speech he doth not forbid, but foretewea thing that shal not be. In these two sences, are these words Οὐχ ἔσται: *it shall not be*, vsed in the Scriptures: namely either forbidding a thing to be done, in which sence, *Imperatiuely*: or foretelling a thing not to be done, in which *Prophetically*. *Prophetically*, these words Οὐχ ἔσται are vsed Apoc. 10. 6. wherethe Angell sweareth: ὅτι χρόνος ἔτι ἔσται ἔτι: *that it shall not be time any more*: prophecyng, and foretelling a thing that shall not be. So likewise it is taken Apoc. 22. 5. καὶ νύξ ἔτι ἔσται ἔτι. *and it shall not be night there*, prophecyng of the estate of the kingdome of heauen.

This

This I take it, is the reason, why some haue thought Christ to speake prophetically in this place.

If it be taken prophetically, then it must needes be either a prophecie of the estate of his Disciples, in this life, or in the life to come. If in this life, then the sence is this: *The Kings of the Gentiles do rule, and those that are in authoritie, are called good doers: But you not so.* That is, I do foreshew vnto you, that you shal not be so. As if he should say: they, in their authoritie, are called good doers: but you, exercising authoritie, shal be called bad doers: they ruling euilly, are called good men: you ruling well, shal be called euill men. In which sence, our Sauour Christ is made to speake in this place, all one with that, which in another place, elsewhere he saith: *The Disciple is not greater than his Maister: If they haue called me Beelzebub, they shall also call you. Me,* that came to minister good to them, and to giue my life for them: euen so you, that in your authority, shal procure the welfare of all, and spend your liues to do good to all. This sence is true, for by lamentable experience, we find it to be so, when as amōgst vs, some, for their superioritie are called Antichristes: some for their authoritie, Tyrants: for dealing iustly, without partialitie, cruell men: for restraining the libertie of certaine persons, Persecutors. This sence though good, yet doth it not fit this place, my reason is this. Because our Sauour Christ presently after saith *γινεσθω, let him be,* speaking Imperatiuely.

If we take it to be a prophecie of the life to come, then the sence is, *The Kings of the Gentiles do rule ouer them: But you not so.* That is, in my kingdome (which you falsly imagine to be vpon earth) I do foreshew vnto you, that it shal not be so. In which sence, our sauour Christ is made

to rebuke two things in his Disciples. First, that they ambitiously sought to be each of them ouer other. Secondly, that they preferred earth before heauen, and the hauing of a kingdome vpon earth, before the kingdome of heauen.

This sence is the better thought of: First, because in this place our Sauour Christ doth rebuke the ambitious strife for rule that was in his Disciples.

Secondly, because it was the manner of our Sauour Christ, to drawethem from the cogitation of earthly things, as Luke 12.32. from too much caring for foode, and apparell, to the earnest desire of the kingdom of heauen, in these words, *Feare not little flocke, it is your fathers will to giue you a kingdome.*

Thirdly, because immediatly after, verse 29. our Sauour Christ speaketh of his kingdome. *And I appoint vnto you, as my Father hath appointed vnto me, a kingdome. that you mayeate and drinke, at my table in my kingdome, iudging the twelue Tribes of Israell.*

This sence is good, for by lamentable experience, we find it to be true, when as some so vnsatiably hunt after honor, that if they may but sit in the seat of honor, though they die so soone as they be set, they care not. These, do so much account of earth, that they care not for heauen: as appeareth by so great cost, bestowed vpon great sumptuous houses and stately pallaces, and litle or no provision sent vp to heauen: by which they shew plainly, that they neuer mind to dwell there, and onely to dwell on earth: whereas, alas poore soules, they are but tenants at will, without any state of inheritaunce, or tearme of yeares, and cast out to day or to morrow, at the will of the Lord. This sence therefore, though good, and fitting
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other places of the Scripture, yet doth it not fit this place. my reasons are these.

First our Sauour Christ, Matt. 20. 28. propoundeth his maner of liuing here being conuersant vpon earth, as a patterne vnto his Disciples : which can not be vnderstood of the life to come, but of this life, saying vnto the, *As the Sonne of man came not to be ministred vnto, but to minister, and to giue his life for manie*: insinuating, that they in like maner, in their superioritie, and authoritie ouer others, here vpon earth, should not propound this to them selues, to be ministred vnto: that is, to haue others at their commaund, as slaues to do their will, but to minister, that is, to employ them selues to the good of others, and for the procuring thereof, to spend their liues.

Secondly, because the Euangelists, Saint Mathew and Saint Marke haue these wordes, *He that will be greater*: which words import two things: first a change of estate, from lower to higher, and from lesser to greater. Secondly, a desire to be in other estate: which two things cannot fit the kingdome of heauen, for there all things are eternall, and therefore not subiect to change. And our estate there, shall be an happie estate, and we shall desire no other estate.

Thirdly, because the Euangelists compared together, do declare, that by οὐχ ἔσαι, our Sauour meaneth, *let it not be*. For whereas the Euangelist Saint Marke, Chap. 10. 43. hath ἔσαι διάκονος ὑμῶν: verse 44. ἔσαι πάντῳ δούλος. Saint Matthewe 20. 26. hath, ἔσω ὑμῶν διάκονος: verse 27. ἔσω ὑμῶν δούλος. It is therefore in this place spoken Imperatiuely, forbidding a thing to be done, that is κατακυριεύειν and κατεξουσιάζειν.

Κατακυριεύειν, that is, to tyrannize, which is, either ouer

the goods, bodies, or soules of men. Ouer the goods of men, by taking away by force violently, or by deceit guilefully, the leases, lands, goods, or possessions of men. Ouer the bodies of men: by hurting the, by false imprisoning them, by murdering them, by countenancing murderers, or acquitting murderers. Ouer the soules of men: by causing them to sweare, and forswear them selues.

Κατεξούσιαζειν: that is, to vse will as a lawe, which is, when the wil of some great man, shall be a sufficient warrant to stay, or peruert iustice, or when any in authoritie shall be led by his owne will, of affection, or malice, to peruert iustice. On the contrarie side, he doth command, or at the least commend, to rule iustly: for no forbidding precept, but doth either cōmand, or commend the contrarie, that is, doth either like, or not dislike the contrarie. And thus much for the words Οὐχ ἔσαι, in which our Saviour Christ doth not forbid authoritie to his Disciples.

Οὕτως, *so*. This word is taken diuersly of sundrie men. I do not purpose to name the persons, but reciting all opinions, which with anie shew of reason haue, or can be gathered, I purpose to set downe so neare as I can, the purpose and intent of our Saviour Christ.

Some attribute οὕτως to the word Εὐεργέται: making the sence thus, *They that are in authoritie, are called Εὐεργέται*: which word is of some translated *gracious Lords*: But *you not so*: that is, you shall not be called Lords.

Others attribute οὕτως to the verbe κυριεύει, making the sence thus, *The kings of the Gentiles do rule*: But *you not so*: that is, you shall not rule.

Others, though they attribute it to the same verbe, yet make the sence thus. *The kings of the Gentiles do rule*: But *you not so*: that is, you shall not rule.

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this sence our Sauour Christ doth not forbid, simply, the name and title of *εὐεργέται* : but the hauing or giuing of vaine titles, according as the Gentile rulers, which were called *εὐεργοί*, being *κακῆργοί* : good-doers, being in deede bad-doers.

In like maner, the title of Lord is not forbidden in this place, nor in any other place of Scripture, to the Ministers. Our Sauour Christ, in regard of his superioritie ouer his Disciples, was called Lord, Iohn 13. 13. *Thou call me Lord, and Maister*, καὶ καλῶς λέγετε : yea the Apostles haue this name giuen them, Actes 16. 30. *Κύριοι τί μέλει ποιεῖν ἵνα σωθῶ. My Lords, what shall I do that I may be saued?* In which place neither Paul nor Silas do reprehend that title giuen them, which if it had bene vnlawfull, they would.

Likewise, the title of ruler, is in the Scripture giuen to Ministers, Hebr. 13. 7. *μνημονεύετε τῶν ἡγούμενων. Remember those rulers which haue preached vnto you the word of God.* And in the seuenteenth verse of the same chapter, *καὶ δεῦτε τοῖς ἡγούμενοις. Obey those rulers.*

As titles of honour are not forbidden to Ministers: so not to other rulers, The old Testament is full of high titles giuen vnto them: and so are there some in the New. The Euangelist Saint Luke, in his Gospell, Chapter 1. 3. writing to Theophilus, giueth him this title: *χαρίτις θεοφιλες: most excellent, or renownded Theophilus*: which title also Paule giueth to Festus, Actes 26. 25. *χαρίτις ῥῆτορ, most noble Festus.* To be short, if anie title of honor, were simply euil, it were the name and title of God giuen vnto men, but that title in the old Testament in diuerse places, is giuen to rulers, and the same is confirmed to them by our Sauour Christ, Iohn. 10. 34. Titles of honour are therefore

therefore neither forbidden to Ciuill, nor Ecclesiasticall rulers.

Nowe remaineth the second sence : *The kings of the Gentiles, do rule : But you not so* : that is, you shall not rule. This sence can not agree with this place, for it is against all sence, that where the titles of rulers are giuen, there ruling should be denied. And most certaine it is, that Christ in this place, forbiddeth vaine titles, and indeede there is nothing more vaine, than bare titles, without the thing it selfe.

Againe, our Sauour Christ, in the words immediately following, doth graunt vnto them to beare rule, saying, *καὶ ὁ ἡγούμενος, ὡς ὁ διάκονος*, whereas, if his purpose had bene to forbid rule vnto them, he would haue sayd, *Οὐχ ὡς ὁ ἡγούμενος ἐν ὑμῖν*, rule therefore in this place is not forbidden.

Now remaineth the third sence, and that is this : *The kings of the Gentiles do rule : But you not so* : that is, you shall not so rule. And this is the true, and natural meaning of our Sauour Christ : but this so ruling, that is, the manner of ruling, is diuersly taken of diuerse men, and the word *οὕτως*, attributed to diuerse wordes, in the verse going before.

Some attribute *οὕτως* to the word *βασιλεῖς*, making the sence thus : *The kings of the Gentiles, do rule : But you not so* : that is, you shall not rule as kings, and so vnderstand by kings, supreme rulers, making our Sauour Christ in this place to forbid supreme gouernment.

Others attribute *οὕτως* to the verbe *κυριεύασι* : & do make the sence thus, *The kings of the Gentiles, do rule : But you, not so* : that is, you shall not rule, vnderstanding by rule, ciuill authoritie, and so make our Sauour Christ in this

place, to forbid Ciuill gouernment to his Disciples.

Others attribute *κυριεύειν* to the same verbe, but by it, vnderstanding tyrannous gouernment, & so make the sence to be this. *The kings of the Gentiles do κυριεύειν*, that is, rule tyrannously, or oppresse them: *But you not so*: that is, you my Disciples shall not tyrannize.

So that in this place, our Sa-
uour Christ doth forbid either } Supreme,
Ciuill,
or Tyrannous
gouernment.

Supreme gouernment is not forbidden: my reasons are these. First, because the word *βασιλεῖς*, in this place doth not signifie onely the supreme gouernour, for he speaketh in the plurall number, and of many, there being at this time but one supreme gouernour, namely, *Tiberius*. And therefore by *βασιλεῖς* are vnderstood the inferior rulers, according as in Scripture the word *βασιλεὺς* is giuen to the inferiour ruler: as Marke 6. 14. *ὁ βασιλεὺς Ἡρῴδης* *Herod the king*, whereas *Herod* was but an inferiour ruler, vnder *Augustus* and *Tiberius*, and so Matthew 2. 22. *ὅτι Ἀρχελαὸς Βασιλεύει*, *that Archelaus was king*: whereas *Archelaus* was likewise an inferiour ruler. And this is likewise made plaine by the verbe *κυριεύειν*, *do rule*: spoken in the plurall number, of moe than one, and in the present tense, whereas onely *Tiberius* did at this time exercise supreme gouernment.

A second reason is this, To exercise supreme authoritie, is not simplie euill, as appeareth in that Paule doth appeale to *Cesar*, as supreme gouernour. Actes. 25. 11. *καὶ σὰρξ ἐπικαλέμαί.* *I appeale to Cesar*. As likewise, by the godly and Christian gouernment, of *Constantine*, *Theodosius*, and others: allowed of, by so many, so learned, and godly

godly fathers. Therefore supreme gouernement is not in this place forbidden.

Ciuill gouernment, is likewise not forbidden: my reasons are. First, if it had bene the purpose of our Saviour Christ, to forbid *Ciuill* gouernment: in all men: he wold haue sayd, *The kings of Israell haue ruled: But you not so.* Or if his purpose had bene to forbid it in the Ministerie, he wold haue sayd: *The Priests of Israell do rule: But you not so.*

Secondly, our Saviour Christ in this place, and in this verse, doth graunt to his Disciples, that they may beare rule, when as he saith: *ὅτι ἡμεῖς, ὡς ὁ ἀρχιερεὺς*

Thirdly, our Saviour Christ in this place, speaketh to the whole Church, in which it is lawfull for some to exercise *Ciuill* authoritie.

Fourthly, both in the olde and new Testament, the Priestes did exercise *Ciuill* authoritie. And the Apostles do by their owne examples and writings, testifie the lawfulness hereof. In the old Testament we reade that Noah, Melchisedech, Abraham, Isaac, Iacob, and Iob, did sacrifice as Priests, and exercise authoritie as Rulers. But it may be, some will object against these, that they were extraordinary, and before the Law.

What shall we then say to Moses, to whom many learned men haue attributed both? But to come nearer, in the first booke of Samuell, we find Ely to be Iudge & Priest: Samuell after him, Iudge and Priest: Ioell and Abia the sonnes of Samuell, Iudges and Priests. All these succeeding one another. Succession must of necessity take away extraordinarie. Yea, and of this gouernment God doth say, that it was his owne ordinance. 1 Samuel. 8. 7.

They haue not cast away thee, but me, that I should not

1. Ex. 7. 14. 25
26. & Nehem.
12. 1.
Neh. 5. 14. 15.
10. 1. &c.
1. Mac. 2. 1. 21

raigne ouer them. The like may be said of Elzras, Nehemias, and Mattathias, commaunded, for to doe after the law of their God, & zealous of the same law, who without all question, would not haue exercised both, had not both bene lawfull to them, by the law of their God.

Iosua 14. 1.
1. Kings 4. 2.

Sic Bertramus
de Politia Iud.
cap. 10. exponit.

Againe, what shall we say, to those many examples, which diuerse learned writers haue noted in Priestes. Some being deuiders of land: chiefe of Princes counsele. Captaines of armies: but especially to that 1. Chron. 26. 30. 31. of Hasabias and Ieria, which by Dauid were appointed in *ministerium Dei, & Regis*: both in Ecclesiasticall, and Ciuill causes.

But it may be some will obiekt, that this was lawfull in the old Law, but not in the new. To which I answer, that if it were lawfull in the old, much more is it lawfull in the new. For if the Priestes, when the feastes were so manie, and their sacrifices (as I may terme them) infinite, might intend to exercise Ciuill authoritie, vnder Princes: much rather may the ministers of the new Testament, when as their feasts and sacrifices do cease, and the Gospel is farre more plainly, and plentifully preached.

It may be some will farther obiekt: What example haue you in the new Testament, of any Apostle, exercising Ciuill authoritie vnder Princes? To this I answer, that though there were no exaple in the new Testament, yet doth not that proue, that it is vnlawfull: for then may we reason thus, There is no example in the new Testament of anie Christian exercising the office of a king: therefore the office of a king is not lawfull: I thinke if anie should so reason, he would be accounted a madman. This therefore I say, that as we do reason from the olde Law, for the establisshing of the authoritie of the king, because

because it was God his owne ordinance, and that ouer his owne people Israell, so from the same do we reason, that it is lawfull for Ministers to exercise *Ciuill authoritie*: because the Priestes by God his appointment, did exercise *Ciuill authoritie* vnder Princes.

But it may be some will still object, Yea but what is the cause then? if it be so lawfull? that none, or verie fewe examples are found in the newe Testament, of Apostles, or other Ministers, exercising *Ciuill authoritie*? To this I answer, that I take it, there were two especiall reasons.

First, because immediate delegation of authoritie, was an argument of exceeding fauour, as appeareth in *Herod*, his *sonnes*, and the *Agrippaes*. The authoritie, was now especially in the hands of heathen Princes, wicked men, and cruell tyrants, such as hated Christ, the professors of Christ, and much more the preachers of Christ, such as the Apostles were. Now to exercise authoritie, without delegation, they would not, because of Christ his words, Luke 12. 14. *Who hath made me a ruler?* shewing, that because he had not *Ciuill authoritie* delegated, he would not then exercise it.

A second reason, which I also add to this, is. Because that the Apostles were sent to preach throughout all the world, and therefore, hauing no certaine place, and country, in which alwayes to abide: how could they exercise authoritie by delegation from Princes: seeing they had no continuall abode in anye place.

But lest any should thinke it vnlawfull for Ministers to exercise *Ciuill authoritie*, the Apostles, by their owne examples, (hauing this authoritie delegated with the consent of the Church) haue left vs sufficient light, to see the lawfulness thereof.

First of all therefore, we reade Act. 4. 35. that the money was layed at the Apostles feet. If any denie that to be *Ciwill*, yet what is it to take account, both what they sold, and for how much, which thing the Apostles did. But if any shall still say, that this was not *Ciwill*, yet to deuide those goods must needs be *Ciwill*, as appeareth by Christ his words, Luke 12. *Who hath made me a ruler, or a deuder?* That the Apostles did deuide this mony, it appeareth in that it is said, *It was laid at the Apostles feet, & deuided*: why was it laid at their feet, but to be deuided? Againe, certaine it is, that they did deuide: for afterward, Actes 6. they chose *Deacons*, to take from them the office of deuiding, because the Church was now great, and they were to disperse them selues, to preach to all the world.

Act. 5. 7.

Secondly we reade Act. 5. that *Peter* sitteth, *iudicially* vpon *Saphira*: for there *Saphira* appeareth before him, & he reasoneth with her, about the sale of her goods, saying, *Have ye sold it for thus much?* He doth also proceede to sentence of death, verse 9. *The feete of those that buried thy husband, are at the doore, and shall carrie away thee.*

Act. 5. 8.

Act. 5. 9.

If any shall obiect, that this was extraordinarie, I answer, that it was, in regard of the maner of her death, but not, the sitting in iudgement vpon her, to examine her.

Againe, we reade, 1. Timoth. 3. 4. that a Bishop may be ruler of a house: in these wordes; *ruling his owne house well*: the which, may at the first, seeme a small thing, to proue *Ciwill authoritie* to be lawfull in the Ministerie, but being better considered of, it importeth much. For, *Ciwill authoritie* is either *Politickall*, or *Oeconomickall*: and *Oeconomickall* is, of the Father, Maister, and Lord. If therefore a Bishop as a Father, Maister, or Lord, exercise *Ciwill authoritie*, it cannot be, but that *Ciwill authoritie* is lawfull,

lawful. This againe is illustrated, in that the government of a father, is the patterne of the government of a king, & therefore a king is called in the fifth Commandement, a father, *Honour father.*

The same Apostle, in the same Epistle, 1. Tim. 5. 19. vseth this exhortation to Timothie, the Bishop of Ephesus, *Against an Elder, receiue no accusation, vnder two or three witnesses.* He graunteth to Timothie, to receiue accusations, or billes of complaint, and that he may proceed Iudicially, by two or three witnesses, which is, by citing them, by examining them, & by deposing the. If any shall obiekt, and say, that this is Ecclesiasticall, because of the Elder, a minister, I answer, that seeing *Accusation* is put indefinitely, as in the Greeke: or else, as we reade it in English, *no accusation*, generally, it must of necessity be *Ciuit*, for accusations alwayes, against Ministers, are not Ecclesiastical, as appeareth, when as Ministers accused for felonie, treason, or murther, are conuented before the *Ciuit* magistrat, without any claime of his clergy.

Again, if it were Ecclesiasticall, in regard of the Elder, why should it not be *Ciuit* in regard of the accusers, the accusers being lay men? for it is not sayd, *amongst Elders*, that is, of one Elder against another: but *against an Elder*: that is, of lay men against Elders.

Again, if we read the words with an Emphasis, as, *Against an Elder receiue no accusation vnder two or three witnesses*, the they infer, that against those that are no Elders, that is, lay men, he may proceed without three witnesses.

Likewise the same Apostle proceedeth, ver. 20. *those that sinne, rebuke before all, that other may feare.* ver. 21. *I charge thee before God, and our Lord Iesus Christ, and his elect Angels, that thou obserue these things,* *χαρις ἀγαπή*

1. Tim. 5. 21.

ματος: without prejudice: *προκατα* doth infer *κρίμα*, a judgement seate, and a sentence of iudgement, *κρίμα* inferreth *κρίτην*, a iudge: *κρίτης* inferreth *κρίνειν*, to iudge: *κρίτω*, he must: not *προκρίνειν*, that is, iudge before hand, which is, before he hath cited the witnesses, examined the witnesses, deposed the witnesses, and had the number of two or three witnesses. And therefore to expresse the meaning, he addeth: *μηδὲν ποίῳν κατὰ πρός κλισίῳ*: which is, as *Beza* translateth it, *nihil faciens, in alteram partem declinando*. The like phrase of speech being attributed Deut. 17. 20. to the *Ciwill Magistrate*. Therefore in this place *Ciwill authority* is not forbidden. There remaineth, tyrannous authoritie, which is in this place forbidden: my reasons are these. First, *Either Supreme, Ciwill, or Tyrannous government is forbidden. But neither Supreme, nor Ciwill, Ergo Tyrannous*. The force of this reason is manifested, in that which went before.

2

Job. 19. 6. 13.

16.

Marke 6. 18.

25. 26.

Matth. 2. 22.

Mat. 2. 16. & 8

Secondly, not gouernment, but the maner of gouernment is here forbidden, and that maner, was tyrannous: this I proue by these reasons. First, the kings that are here spoken of, did tyrannize, as for example, *Pontius Pilate*, who condemned Christ an innocent: *Herod Antipa*, who tooke away his brother *Philip* his wife, and at the request of a woman, put to death *John* the Baptist: *Archelaus*, of whose raigne *Ioseph* is afraid: *Herodes magnus*, who slue many infants, and vnder the coulour of worshipping Christ, sought the ouerthrow of Christ and his kingdome. That these were the gouernours here spoken of, I proue, because Christ saith, Marke 10. 42. *you know*, speaking of those rulers, they knew, and these were they.

Againe, Christ sayth *κατακυριεύουσιν*: and here *κυριεύουσιν*: they do tyrannize: and speaketh in the present tense: and some

some of these now ruled, and all these, in their gouernment tyrannized. And it plainly appeareth, that he onely speaketh of tyrants, because he saith, κατακυριεύουσιν. That this word κατακυριεύουσιν doth signifie to tyrannize, I proue by the vse of the same verbe, in other places of the Scripture, both old, and new Testament, as 1. Pet. 5. 3. μηδ' ὡς κατακυριεύοντες τοῖς κληροῖν. Act. 19. 16. κατακυριεύσας αὐτῆς. And so Esay 3. 4. ὅτι παύλαι κατακυριεύουσιν αὐτῶν.

Againe, the testimonie of learned writers, and godly fathers, expounding these places of the Euangelistes, do manifest it.

Erasmus expoundeth it, *Dominantur in eas, siue, aduersus eas.*

Masculius expoundeth it, *poteſtate aduerſum illos opprimendos utuntur.* And a litle after, *non regunt populum, sed premunt, suisq; affectibus seruire cogunt, id quod est, κατακυριεύουσιν:* and expounding the word κατακυριεύουσιν, he interpreteth it: *potenter opprimunt inferiores.*

Chrysostome vpon these wordes, in Mathew, doth expound it in like maner, and vpon the same wordes thus speaketh, *ut dominantur minoribus, ut seruiscent, & spoliēt, & vsque ad mortem abutentur vita eorum.*

But it may be some wil obiect, that in this place the simple verbe is vsed, & therefore not tyranny, but rule & iurisdiction is forbiddē. To this I answer, that the words which our Saniour Christ here vseth, do manifestly shew, and proue, that tyranny is forbidden, euē in this simple verbe.

First, because the wordes are, ὑμεῖς δὲ οὐχ οὕτως: which wordes can not be read, ὑμεῖς δὲ οὐ κυριεύετε: *you shall not rule.* But ὑμεῖς δὲ οὐχ οὕτως κυριεύετε: and οὕτως κυριεύειν: is κατακυριεύειν.

A second reason, why in this simple verbe, tyrannie is

forbidden, because that this simple verbe κυριεύει is vsed in the Scriptures, not for rule onely, but many times for a peruerse kind of rule and for oppression, as 2. Cor. 12. Οὐχ ὅτι κυριεύομεν, ὑμῶν ἐ πίστεως. Rom. 6. 13. ἀμαρτία γὰρ ὑμῶν ἔκυριόσιν. And in the old Testament, Dan. 11. 4. ἐκράτησεν κυρίας πολλὰς, καὶ ποιήσει κατὰ τὸ θέλημα αὐτοῦ.

But it may be some will obiect, that God in the Scriptures is called Κύριος, and sayd κυριεύειν. I answer, that true it is: but God is said κυριεύειν, because he ruleth after his owne will: his will being the perfect rule of iustice, whereas if man whose will is corrupt, should rule after his owne will, it were meere tyrannie.

But it may be some will further obiect, that true it is, that the simple verbe κυριεύει is thus vsed in the Scriptures, but how proue you it to be so vsed in this place? To this I answer, that it is likewise vsed so in this place: and my reason is this, because the verbe κυριεύει is oppositio δεικνόντων, in this maner, οἱ ἐξουσιαζόντες. Εὐεργετοὶ χαρίζονται δὲ μείζον ἐν ὑμῖν, γινέσθω ὡς νεώτερος: and againe, οἱ βασιλεῖς οἱ ἐδνῶν, κυριεύουσιν αὐτῶν: ἀλλ' ὁ ὑγίμενος, ἐν ὑμῖν γινέσθω ὡς δεικνόντων: *υἱζ*. Οὐχ ὡς κυριεύων ἀλλ' ὡς δεικνόντων. That this, is a fit and naturall opposition, appeareth by comparing this with the other Euangelists, for so Mar. 20. 26. οἱ μεγάλοι *subaudi* ἐν ἔθνεσι, κατεξουσιαζέσθαι: ἀλλ' ὁ μίγας ἐν ὑμῖν, or as here, ἀλλ' ὁ μείζων.

Againe, for the confirmation of this opposition, the consent of all Harmonies, agreeing, that in all these Euangelists, *Matheu*, *Marke*, and *Luke*, one & the same thing is handled and spoken, and therefore, all these must be compared together, and the simple verbe κυριεύει in this place, is the same that the compound κατακυριεύει in *Matheu* and *Marke*. Adde vnto this the exposition of all

all learned writers, which so farre as I haue read, do interpret them, to be one and the same thing.

As therefore in the wordes Οὐχ ἔσται : authoritie was commended, and not condemned in the Disciples of our Sauour Christ : so in this word Οὐτως, ambition, vaine titles, and tyrannie are onely forbidden, not ruling, or hauing authoritie, nor simply the desire of bearing rule.

There remaineth the last words, ὑμῖς or ἐν ὑμῖν : *you* or *amongest you*. And these must in like maner be discussed.

In this place there is no doubt to be made, whether our Sauour Christ speaketh to his Disciples, *Peter, James, John, &c.* or not. &c.

The question is therfore, whether our Sauour Christ speaketh to his Disciples, and none but them, or to his Disciples, & some represented by them. If we vnderstand it to be spoken to them onely, then we take it to be spoken personally, that is, to his Disciples and no other : so that then, nothing in this place, is either forbidden or commanded to others. But this is against sence, and hath no reason whereupon it should be grounded, and is aproued of no learned writer, and therefore I stand not to improue that.

It is therefore spoken to the Disciples, and some other represented by them, and thus it is taken *Representatiuely*, that is, aswell to those that are represented by them, as to them.

Hereof ariseth this question, whether our Sauour Christ speaketh *Representatiuely* to the whole Church, that is, all Christians, Ministers and people, or *Representatiuely* to the Ministers of the Church onely.

In this place by *you*, our Sauour doth vnderstand the whole Church, that is, all Christians, both Ministers and

people, and this I proue by these reasons following.

First, the Disciples to whom Christ speaketh, had not as yet the office of preaching, and baptizing all nations, for this was after Christ his death committed to them: whereas this was spoken in his life, and therefore represent Christians, not Ministers onely. But admit they had that office, as these Disciples are in this Chapter and other places of the Gospell, called Apostles: and likewise had the office of preaching, though I take it that were temporarie, and to a certaine people; yet certaine it is, that these Disciples in their persons represent Christians, as in their office Ministers, and therefore, being spoken to them, why should they not in this place, aswell or rather, represent all: Ministers and people, as Ministers onely.

Matt. 28.19.

Luke 22.12.

Matt. 10.2.

Matt. 10.7.

A second reason is. It were absurd, to thinke that our Sauour Christ doth forbid tyrannie to Ministers onely, whereas tyrannie, being a thing simply euill, is more fitly forbidden to Ministers and people, that is, all Christians.

A third reason is: Our Sauour Christ in this chapter, doth immediatly before, and also presently after, vsing this word *you*, and speaking to his Disciples, & none but them, as in this place, speaketh to them, representing the whole Church, and not the Ministers onely: as in the 19. verse of this 22. of Luke, in these wordes: *This is my body, which is giuen for you: by, you:* in that place, (though it be spoken onely to the Disciples, is not vnderstood, the Ministers onely, for then none might be saued but Ministers: but it is spoken to the whole Church, and the body of Christ is giuen to the Disciples, that is, for all Christians. Againe, verse 20. *This cup, is the new Testament, in my bloud, which is poured out for you.* In which place, by, *you:* Christ meaneth, not only Ministers, but all Christians,

Luke 22.20.

stians, whom these Disciples did now represent, otherwise none should be saued but Ministers, if the bloud of Christ were shed for none but them. And therefore *S. Mat.* chap. 26. ver. 28. expoundeth these words, saying, *which is shed for many.* Againe in the words presently after, ver. 29. *I haue appointed vnto you, as my father hath appointed vnto me, a kingdome:* by, *you:* he vnderstandeth, all Christians: for vnto all true Christians, he hath appointed a kingdome.

Luke 22. 29.

But it hath bene obiected, that our Sauour Christ, in this Chapter, speaketh to his Disciples, vsing the word *you*, and yet speaketh not to them, representing the whole Church. To which I now answer, that true it is, that our Sauour Christ in this Chapter, saith, *I haue earnestly desired to eate vwith you. &c. I say vnto you. &c.* But I answer, that in these places he speaketh *Personally*: that is, to his Disciples onely, and no other represented by them. Now the question is not, whether it be taken *Personally*, or *Representatiuely*; for then this were (though litle to the purpose) yet *ad idem*: but in this place, the question is, whether he speak *representatiuely*, to the Ministers of the Church onely, or *representatiuely* to the whole Church. If therefore there can be brought out of this Chapter, so many places, so manifest as these are, in which Christ speaketh to his Disciples, and none but them, as he doth in this place, and yet as representing the Ministers onely, & not other Christians, then shall that beare some stroke, & come to be ballanced with the weight of these reasons.

A fourth reason is this. The opposition in this place, which is betweene *Gentiles* & *you*, doth manifestly proue that it is spoken to the whole Church. As for example, *The kings of the Gentiles, do tyrannize over them:* that is,

the people. Amongst these are kings tyrannizing, & people tyrannized. *But you not so, or, it shall not be so with you,* that is, I do command, that with you there should be neither kings tyrannizing, nor people tyrannized. It is thus with them: *it shall not be so with you Ministers:* is neither right, nor good opposition. It is thus with the Gentiles, *it shall not be thus with you Christians,* is a fit, good, and sensible opposition. So then, the opposition betweene the kings of the Gentiles tyrannizing, and people tyrannized, and *you*, doth proue manifestly, that Christ meaneth not onely Ministers, but also people, that is, all Christians, amongst whom he would haue neither tyrants, nor people tyrannized.

Mat. 6. 32. &
31.

Againe this is manifest to be Christ his meaning, because that in like maner, in the scriptures speaking of Gentiles, and making an opposition betwixt them & others, the opposition is between Gentils and Christians, & not betweene Gentiles and Ministers: as Mat. 6. ver. 7. 8. *The Gentiles do thinke, that by their much babling they shall be heard. Be not you like unto them:* that is, be not you my Disciples, you that take my name in your mouths, that heare me, that professe your selues to be Christians. And againe in the same Chapter, verse 32. *After all these things do the Gentiles seeke,* and therefore saith to them, verse 31. *Be not you therefore carefull, &c. for your heauenly Father knowveth, &c.* In which place, our Sauour doth plainly make an opposition, betwixt those he spake to, that is, his Disciples, and those that heard him, and Gentiles, that is, those that were spoken of, to whom he would not haue his Disciples, that is, Christians to be like.

A fift reason is, this place compared with that of Mat. chap. 23. vers. 8. 9. doth shew plainely, that it is spoken to the

the whole Church: for in that chapter our Sauour Christ speaketh of the same matter, vseth a like forme of words, and the very same words: as for example, *The Scribes and the Pharisees are called Rabbi, &c. But be not you so called.* & in this Chapter is the like. *They that are in authoritie are called Εἰσργῆται. But you not so.* Againe ver. 11. *But let him that is the greater, be as the minister.* Which words are in the former places of the Euangelists. Now, if one place of Scripture is to be expounded by another, and the darker by that which is more plain, these in like maner, may one be expounded by another. If any shall aske, how I proue that our Sauour Christ, in this 23. of Mathew, speaketh to the whole Church, I answer, that it manifestly appeareth, in that in the first verse of that Chapter, it is sayed, *Then spake Iesus, to the multitude, and his Disciples.*

Mat. 23. 1.

This might further be strengthened and confirmed, by the opinion of ancient, and late writers (some whereof I haue before mentioned.) But these reasons are apparant and very sufficient: I therefore conclude, that our Sauour speaketh in this place to all men: forbidding all Christiāns ambitiously to strue for honor, or to tyrannize ouer the people. What our Sauour commandeth, is contained in the words following, *But let him that shalbe greater, &c.*

The Lord of his infinit mercie, graunt, that all Rulers may learne, to follow the commandement of Christ, neither ambitiously struing for higher places, nor by vniustice and cruelty abusing the louer: then shal God be glorified, and vve his people liue a quiet and peaceable life, in all godlinesse and honestie. Which he graunt, vwho hath bought vs vwith his precious blood, Iesus Christ the righteous. To vvhom, vwith the Father, and the holy Ghost, be all honor and glorie vworld vwithout end.

FINIS.